

An Essay
on the origin and Development
of Disease

Respectfully Submitted
to the Faculty of the
Homoeopathic Medical College
of Pennsylvania

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two

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The bible should be studied by all classes of men, in as much as it teaches the duties we owe to the author of our being, to our fellow men and to ourselves—

And in a special manner should students of medicine study it, because of their responsible sphere of action in treating diseases.

In it is to be found the great cause or origin of disease; God has said that death is a consequence of sin, hence we learn that disease is a penalty inflicted on mankind for a violation of a moral law.

In the account we have of the introduction of sin and its consequences into the world—we are told by him who cannot lie that it

was for disobeying the command of God in eating of the fruit of the forbidden tree;

We have no doubt that this fruit was good for food as our first parents thought, but it soon began to produce its direfull effects, for no sooner had they disobeyed the command of God than they discovered that they were naked, as their eyes were opened to see the snare they were brought into. They saw also misery before them with horror and dismay, and their new discovery was their torment.

Hence in order to hide their organs of generation, or nakedness, they wrought fig leaves together and covered themselves, this did not give relief nor comfort to

their minds, for they had violated that holy and righteous law written on their hearts at their creation;

We next find them trying to hide from their maker, and we can easily understand the result of this shame and fear upon their bodies in producing disease. In treating a little farther of the origin we say there are many sources from which diseases arise.

At present we shall only mention four

first - an abnormal state of the soul,
secondly - an abnormal state of the mind,
thirdly an abnormal state of the body,
and fourthly medical treatment.
With regard to the first of these namely

An abnormal state of the soul we admit that it cannot be sick in the earthly sense of the word, it belongs to another world and were it not for the mind we could know nothing of it, no more than we could know any thing of a mind without a brain.

yet we are told by the true witness that death came into the world by sin, meaning the death of the body as well as the soul, temporal, as well as spiritual death.

We know that the soul is under law to God and this law has its promises and penalties attached to it, hence the great lawgiver says the soul that sinneth it shall die.

this law is moral in its nature, and it is given to moral creatures - The soul is under law to God in as much as it was created by him, it is a spiritual being and of course subject to spiritual law - When we speak of the abnormal state of the soul we mean that it has deviated from that principle of righteousness in which it was created, and inasmuch as it is corrupted by sin may we not say that this is a disease of the soul.

But it may be asked how does this affect the body I answer by being united with it, constituting one being. This immortal spirit during its earthly existence as we may call it, is inseparably connected with the body

Hence it becomes like all things which enters into organizations, subject to the laws which governs these organisations, as to how the disease is communicated to the body, it is through the mind unitedly violating the laws of its being

function. Secondly - as to the abnormal state of the mind, it has deviated from the rule of duty in relation to the moral and physical laws, and thus it is the cause of disease

There are many mental acts which causes disease.

We will mention a few such as fright - fear - anger - grief excessive mental emotion - these are some of the excesses that men run into. these causes derangement of the mind.

which may be truly said to be a disease of the mind.

Natural consequence. Mind being a spiritual agent, the soul manifests itself through its agency - but while the mind performs those important functions, it has to do with the government of the body, for that which can view and contemplate matter, must be superior to and independant of it, and indeed, if it was not that the mind governs matter, being diseased, we could not well account for the sinfull desires, lusts and passions, which so often show themselves in the life of man.

Now in relation to the third cause or origin of disease - namely the body, if what we have said above

in relation to mind being the governing principle be true - Then disease is a natural consequence, for man as a moral, intellectual and physical being is subject to the operation of all these laws, and a violation of either or all of them, subjects him to the penalty annexed to them respectively.

If the moral law be violated - the soul suffers,
If the intellectual law be violated the mind suffers, - and If the physical law be violated the body suffers.

besides these causes there may be a hereditary predisposition in some families, to certain diseases - yea more - human beings are sometimes ushered into the world diseased.

inherited from one or both parents,
The healthy action of organs depends
on their healthy construction.

Secondly I have tried their medicine

Now in relation to the fourth —
that medical treatment is a cause
of disease, we have no difficulty here,
in as much as allopathic therapeutics
claim this principle as a law of cure;
To me this is a solemn thought, that
individuals to whom is committed
the whole care and treatment of the
sick are themselves the cause of disease

Producing one as they say
to eat out another, but how often
do they find when it is too late
that the one thus manufactured will
not down at their bidding,

but I may be asked how do I know
that they thus create diseases; I
answer first - they acknowledge it - and
secondly I have tried their medicine
on myself while in health;

I admit I did
not put myself under such severe
torture as many a poor child has
had to endure - without mercy

I tried the effects of their medicine
while in health, believing that I was
better able to endure its effects than
if I were sick;

If any doubt just
let them try the regular routine
of allopathic treatment in cramp,

Commencing with cox's lime
syrup - then an emetic - then

mustard to the feet, then another emetic, next bleeding - then leeches to the throat - then a warm bath and to finish the treatment and very often the life of the patient, with it, a blister is ordered to the throat, which is often removed after that they vital spark has been driven from the body. I have not given all the treatment in cramp which they recommend and practice

I will venture to say that the individual, whether young or old, after a full trial of the above remedies - will feel that he needs a doctor, if one would be of any use - I long to see the time when this principle

if not wholly discarded, will be less
practiced upon and that only in
hopeless cases;

In such cases it would
be like setting back fires to meet
and thus check one otherwise
unmanageable, but when both fires
get the mastery, as they often do
the ravages and destruction
are terrible.

Now as to the develop-
ment of disease; the tendency
of all diseases, is the destruction of
the parts affected - hence we see
from the simplest irritation,
inflammations - going on to gangrene
or mortification, a complete death of
the parts - without any hope of recovery.

We have stated some of the causes of disease - after disease is first generated - it is first discovered either in the nervous system or in the muscular - generally in the organs of respiration or digestion; almost all inflammations of important organs whatever be their causes are ushered in with feelings of general-lazitude - pains in different parts of the body, irregular respiration and chills, One phenomena is witnessed in nearly all instances;

That is a Spasmodic contractions of the external vessels, this contraction of the capillaries is always attended with more or less debility

which prevent them, when reaction
comes on - from resisting the invasion
- of the red globules of the blood;
hence the phenomena of inflammation.